Wae
000 population of seven hundred. Some of the houses
342 are large, but most of them are simple. All ex-
343 cept the barns are not built on piles. The roof
513 overhangs. It is made of alang-alang grass thatch. Beneath it is a small plated-walled in area where there is a large bench for sleeping. There is also a bale-bale [sleeping bench] under the roof and often in front too. Here sit the women while they work. If there are two families to a house, one sleeps on one end of the bench and the
[417] other on the other. There is no partition. This
344 kampong is not fenced in as is Leloba, and the
231 pigs run all over. This is an illustration of
797 what the mission does. It keeps the kampong
872 clean. In Wailolong there is a school of three
346 grades with two teachers. There is also a chapel as in other kampongs. The church to which everyone here goes on Sunday is in Riangkamiŏ, but since this was burned they go to one farther off.
[771] The people here seem to be more on the pagan
144 side, although the racial mixture is about the
142 same. It is notable how most of them are standard Negroid, but many, especially the women, are nearly white and Caucasoid. Many children have brown hair or hair which is partly brown.
[249] Cotton is grown locally and is pressed and
286 spun here. They spin thread on wheels as in Ende,
531 and also can spin with a spindle as they walk along. They weave on the regular horizontal back-bar loom. The colors of the woven cloth are blue and black mostly. The designs are even poorer than those in Ende. All is ikatted. And the
[562] cloth is very heavy. Different designs are used for men and for women. They say that a cloth takes a year to make.

463 There are evidently no (or nearly no) crafts-
411 men here, and everyone is a farmer. I see many men with spears, but have not yet seen a bow. A
304 few old people, it seems especially the women, have a little tattooing, and the guru says this

Wea.

832 those rascals. They scolded them, saying that
694 if they wanted women, they should ask about
628 them, and speak up about it. That is, they were willing to hear a request, but it had to be done through regular channels without chiseling. ("If you had come to us decently, etc.")

582 In regard to the relative ages of the couple when marriage takes place, the ideal is to have a couple whose ages are nearly the same. If either is older it is better for a boy to be a bit a girl's senior. If there is too great a discrepancy in age, it is not good.

595 His grandfather had four wives. I note that
183 he does not seem to regard polygyny as very bad, even now. And he does not hesitate to tell me that other Christians do this. It is simply that they do not get the sacramen for the second, or third, or even later wife. That's all. Dispensation is called isin.

582 He says that the people in Tandjung Bunga
836 marry when they are very young, and that they begin their sex life as early as nine years old.

178 In the old days, the boys in Leloba and Wailo-
513 long slept regularly in the korke or sebuang
882 (the ama korke, and this is a correction: sebuang does not refer to the barns of the ama, [346] but to the cult houses).[1] I think he said that [614] this is not done any more in Wailolong. It was not required, but they just did it. This took place after a boy reached the age of about sixteen. Roy did it himself. They liked this because it was more fun. They could talk, sing, discuss girls, etc. (I think it was practically a rule, and I wonder what they would have said if a boy did not go there.)

What has happened now is peculiar. The boys
178 sleep together in groups, wherever it seems
513 good. They get in the habit, for example, of
882 sleeping on the benches of a certain house, or
171 in a vacant house, etc. (Thus I see that the

1 [See cat. III, p. 166 -- Ans 4 s1]

513 882 178 [171] Ambon and Ceram youth-club houses are really survivals of the regular thing.) In Leloba the main hangout is the "pasanggrahan" (bivak), where there are seldom any guests, and the boys simply take over. Kattenburg inspected it and found that it has sleeping benches and even a [83] few walled compartments. He asked the kepala kampong if perhaps the girls did not slip in, and the kepala kampong said that this was absolutely not the case.

178 513 882 177 64 In Wailolong there is a guru from Bama, where they have regular boy's houses. This fellow has introduced a new type of boy's house in Wailolong (but no other kampong in this area has one), i.e., he has built three on the Bama pattern and the boys sleep there. One of these is our "office" when we use it. These boys' houses are arranged according to suku, and are shared by suku. This is a remarkable case of acculturation within a pattern from one district to another.

[562] 882 561 887 513 The girls have no such houses, and never did. However, before, as today, they seldom sleep with their parents when they get older. Groups of them have hangouts where they sleep together. These groups are of friends. They weave together, etc., and like to gossip, sing, etc., at night. They just fall asleep there, together. This may be a sleeping bench, or it may be that they get a section of a sleeping bench in one of their parents' houses. There they bunch up. Everyone knows where the groups hang out. Kattenburg found that even old women sleep in groups. They may be, I think, groups of "the girls" who are old and widows, and who go back to their girlhood days and sleep with their coevals, and have a good time. If this is so, it is practically a revived age-grade for the girls who in their youth grew up and slept together and now at the end of their life bunch up together again.

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672 the kepala kampong had put a hex on him. They
755 show the pagan beliefs more and more now. Later
[769] on I discussed the case with the assistant, and he said that I didn't understand why the blood situation had come about. Perhaps the dukun was right: it was a curse of the ancestors for unfulfilled duties to the ceremonial objects.

At Ndona, where there is a big church, school, etc., and in a rather clean kampong there is an enormous cement block on which is set a big flat stone from an old grave heap. There the assistant got off to get the dukun, who lives a one kilometer walk away. Great crowds from the church stood around the jeep and stared at me. He came back after awhile, and with him was a very old man with a chin beard. He had on an old sarong and headcloth. He had never been in a car before, and they had to tell him how to get in, which he did gingerly. He was almost blind. Then we went off to see the patient. When the old man got out I saw his baggage: a kris and a cloth with a lot of things in it, including a brass container. The assistant said that he was to stay with the patient for a week and treat him. If the sick man got better, he would have to give a feast and sacrifice an animal. The dukun is the last terrifically powerful one left in the whole area. When he dies, his children have learned
[759] only a part of his lore. It is too bad for the public health, because there are no doctors here, and it is better to have a dukun than no one. (Think of the psychological need.)

493 Then we went to the house of the kapitan, who luckily was not there. (We had met him on the way to Ende, with his new bicycle, which cost fl. 300.00.)

513 Boys sleep in separate houses. In this area
882 (are there others in the kampong elsewhere? there must be) it is a "bivak," i.e., a wall-

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513 882 less pondok where in the daytime I see women weaving. They call the boys' houses "kuwu." There are no girls' houses. The girls sleep with their parents, or rather each grown girl has a separate apartment in the parental house.

562 178 Males are more influential, and they give most of the orders, but women will revolt if men do not behave. They will not give the men food, they will scold the men, etc. They act up, however, only if the men misbehave. And they are not afraid of doing so. The girls nowadays are a bit freer than before in regard to talking up, etc., but there is very little change, in general. The old folk are not too pleased about having the girls in school. They can't see the use of this.

614 597 Correction: It suddenly turned out that there are two ata nggaeh nua in this kampong, Bapa Ketjil, for the Odja suku; and the brother (older) of the kapitan for the Gusa suku. If the suku is large enough, it has such an adat expert in a kampong. These are the only ones large enough here. Then the true story of the kapitan came out. He is not classified as a member of Odja, but actually he was born a Gusa. The former kapitan adopted him. He became a foster child, or ana gave (the g here is pronounced like the French uvular r). I asked if this was what Wouden called ndueh, and they were surprised. It turns out that ndueh means "to have two wives." (How could Wouden's source have made this error?)

Such a foster child becomes a member of his foster father's suku. There is no ceremony; he just moves in. He takes on a new set of relatives, but also keeps his own. He becomes a kind of "double-suku" man. Thus the kapitan calls his real brother kaka, and also uses this term for his new brothers in Odja. But I note that he married an Odja woman, and it seems

[1] [See pp. 204-5 of van Wouden as cited in bibliography, cat. 113 -Analyst]